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senting in an interesting and ordered manner information that lies buried for the average reader in such works as Schiller's, Seeck's, Boissier's and Friedländer's, although the last named is being made accessible in a rather unsatisfactory English translation. Davis and Tucker followed different plans so that their books supplement each other. Professor Davis has confined himself to a presentation of economic conditions and their effects, especially in the period of the early empire. His introductory chapter on the business panic of 33 A. D. is a brief description of that event expressed in the language of the modern financial world and serves admirably to impress on the reader the similarity of the business and credit systems of that and our own day. This is followed by a study of the relations of politics and high finance during the later Republic, the extent and character of commerce and trade under the Empire, the accumulation and expenditure of great fortunes, the condition and occupations of the lower classes and the slaves, private munificence and the relations of the rich and poor, and marriage, divorce, and childlessness as affected by economic ideals and conditions. On all these topics constant comparisons with modern conditions add vividness and reality and redeem the book from any charge of aridity.

In his *Life In the Roman World*, Tucker takes his stand at the year 64 A. D. and surveys the various institutions of the Roman World at that particular moment, thus giving a certain concreteness to the picture. The first six chapters deal briefly with the political and administrative organization, while the remainder of the book is devoted to the social life of the different classes, the Roman house, daily life and amusements, education, religion, and the state of science, religion, and art. While there is little new in the book to one acquainted with Friedländer's *Sittengeschichte*, it is written in an easy, colloquial style and excellently illustrated. The author appears to make a deliberate effort to write down to the understanding of his readers, but nevertheless a vivid picture is given of the pagan world in which St. Paul and his associates carried on the propaganda of a new religion.

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**Elliot, Charles W.** *The Conflict Between Individualism and Collectivism in a Democracy.* Pp. vi, 135. Price, 90 cents. New York: Charles Scribner's Sons, 1910.

This book comprises three lectures delivered at the University of Virginia under the Barbour-Page Foundation. The author uses the term collectivism to connote social control (not socialism) and contrasts it with individualism (*laissez faire*). The lectures trace in turn the rapid development of collectivism at the expense of individualism in three great departments of personal and social activity—industry, education and government.

The lectures show a great breadth of view as well as a depth of scholarship. Much of their value lies in their keen appreciation of live issues. This

is notably true of the lecture on education. His suggestions in this field are timely and authoritative. "The demands of democratic collectivism being in many respects novel and being also very various, and American schools and colleges having been built, like the English, on sixteenth century plans and models, it is obvious that profound modifications of the American educational system are necessary in order to meet these needs. . . . The idea that useful knowledge cannot be cultural must be dismissed. . . . Two of the most important educational movements of the last twenty-five years in the United States have had to do with young people who have passed the common school age, and with their parents and older friends. One of these is the movement for the use of public school houses as social centers, that is, as places where the youth and grown people of a neighborhood may find, without cost, or at trivial cost, pleasant, interesting and instructive occupations in the evenings. . . . This is not paternalism, or socialism, or an imitation of the 'Roman bread and games' for the populace. It is just intelligent and sympathetic educational collectivism, fighting evil and degradation with good. . . . The second movement toward continuous education and the provision of means of public enjoyment, intended to combat the evils accompanying concentration of population, is the movement in favor of playgrounds, open-air parlors, bathing places, boulevards, gardens, and parks. It is only by collective action through the use of public resources that this movement can be carried on."

In each of the lectures the author views the development of collectivism as constructive, not destructive, inevitable in consequence of other profound social and industrial changes, beneficial in the present, and hopeful in the future. He maintains that collectivism tends neither to anarchy nor to despotism. Its theory is accurately stated in such accepted sayings as "Thou shalt love thy neighbor as thyself" and "We do hold ourselves straightly tied to all care of each other's good, and of the whole by every one, and so mutually."

Written in a popular style, the book will prove of interest to the general reader, but particularly to all students of the social sciences and to social workers.

FRANK D. WATSON.

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*Encyclopædia Britannica.* A Dictionary of Arts, Sciences, Literature and General Information. Eleventh Edition. Twenty-nine vols. Price, \$4.00 to \$7.50 per volume. Cambridge, England, and New York: University Press, 1910-1911.

The appearance of the eleventh edition of the *Encyclopædia Britannica* is the most important literary event of the past year. The mere size of the work—twenty-nine volumes, each containing 1,500,000 words—makes the successful and prompt completion of the task of publication a notable achievement; while an examination of the *Encyclopædia* as to its general structure and with reference to the scope, conciseness, clarity and literary treatment